ABENG

Vol. 1 No. 6 March 8, 1969

Price 6d.

WE WANT OUR PEOPLE TO THINK FOR THEMSELVES — GARVEY

SIGNPOST

BRUTE FORCE MENTALITY

"Make no bones about it. Jamaica is a growing country and growing countries will have growing pains and the cure is the Jamaican Defence Force."

These words are reported to have been spoken by the Chief of Staff of the Jamaican Defence Force Brigadier David Smith, when speaking to members of the National Reserve at their headquarters at Waltham, Mandeville.

We are never told what these pains are. Yet we are told our pains will be cured by the military.

Our pains are many. One out of every five persons is without work. Nearly 100,000 children in the school age group are out of school. A handful of foreigners and their local henchmen control and exploit our natural resources to their own advantage and to our dis-advantage.

The truth is the military is effectively keeping us out of reach of these goals. This is what foreign military advisers are preparing the Defence Force for.

Make no bones about it, the people in control of this country have, effectively shown us that brute force is the only cure they recommend when we say NO to our common suffering.

POLICE DESTROY RASTA HOUSES

The Morant Bay police recently went to the fishing beach at Lyssons and burnt the hut and belongings of several Rastafarians who are fishermen. The fish which they had caught were thrown away. The Rastafarians were accused of squatting on Government's property.

Last week Friday, the day after the attack, a Rastafarian brother went to the police station to speak with the Inspector of Police about the attack. After leaving the station four policemen ran him down on the street beating him with a gun and sticks.

These fishermen were planning to buy a new boat which would cost them £400. They have been left destitute by this vicious attack on their persons and the destruction of their property.

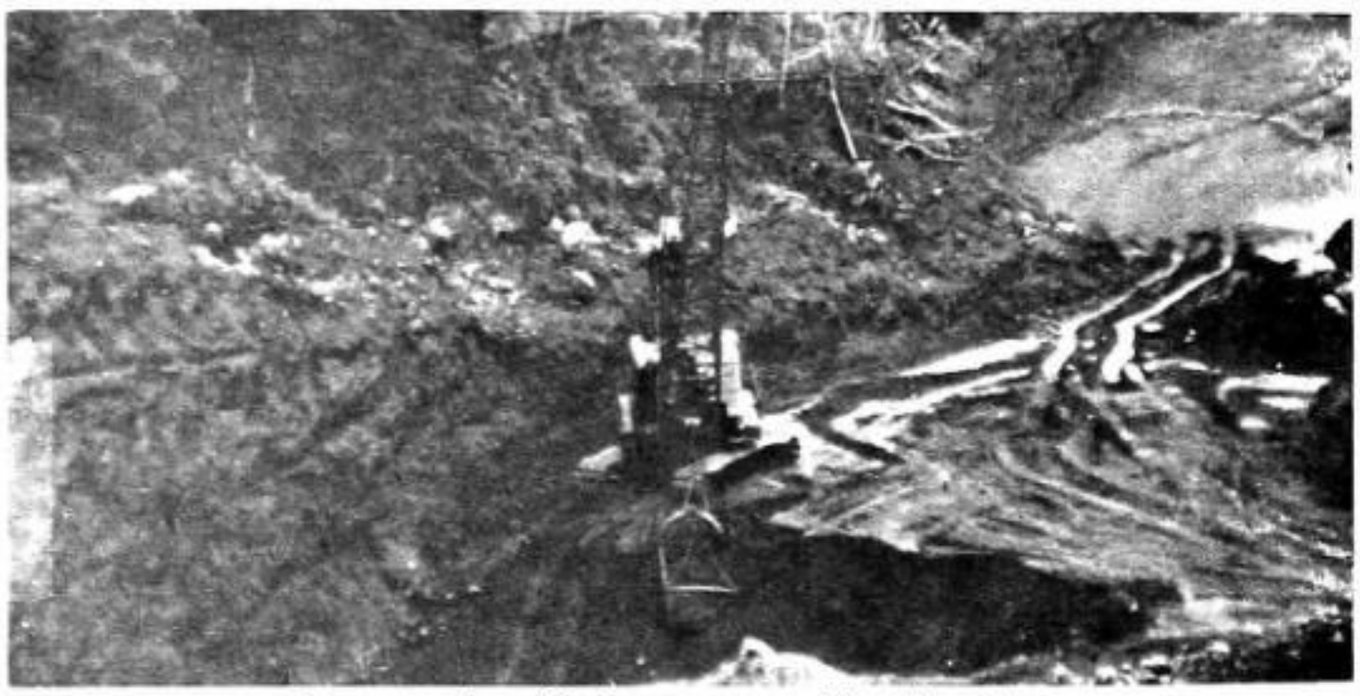
PLAN FOR BAUXITE: WORK FOR THOUSANDS MORE END FOREIGN EXPLOITATION

Our bauxite is owned by four giant North American companies. They ship it to their own plants in the United States and Canada to be manufactured into alumina, aluminium and aluminium materials like sheet and plate.

Therefore most of the employment and income created by Jamaican bauxite is created abroad. We estimate that in 1967 at least 70,000 jobs were directly created in the United States and Canada in the conversion of Jamaican bauxite into aluminium parts. Each job meant an average income of over £2,000 per annum to the employee. This excludes the jobs created in manufacturing materials for the processes, and the jobs created by the expenditure by the workers in these industries.

We could not get this number of jobs overnight. But we could make our bauxite begin to provide much more employment and income for Jamaica than it now does.

First we have to make up our minds that we shall decide how our bauxite is to be used; and ultimately, that we shall enjoy the profits of production. Since 1950 the companies have made at least £80 million in Jamaican bauxite and alumina production after taxes paid to the Government. This does not include profits made in converting the raw material into more finished products.



Everyday they ship it away-- our rich red earth

The African Republic of Guinea has started her bauxite industry by owning 49% of it, with the foreign companies owning the rest. Since the industry pays 65% of its profits as tax, the Government of Guinea gets 82% of the profits in all.

The companies will oppose this, and since they will be supported by the Governments of the United States and Canada, our people will have to be united and firm in their resolve that we shall control the industry. The struggle will not be easy. We must make it a joint struggle with the other Caribbean bauxite producers who are exploited as we are.

Having taken the decisions, the next step would be to assemble a team of workers, engineers and economists to plan the development of the industry for our benefit. We could start by deciding that there will be no increase in the level of bauxite exports. That increases in production in the future will be manufactured into alumina in plants majority-owned by the people of the country.

Next we could shop around the United States, Britain, West Europe, and Japan to find someone who will design, finance and build a giant nuclear power plant which will supply electric power to an aluminium smelter. The plant would paid for out of the profits it m from selling its power. The plant can and should be desig to desalt sea-water so that fre water for households, agriculture and industry could be provided. The effect on agriculture alone would be fantastic.

Then we will be in a position to build an aluminium plant. We can find the capital by saving more ourselves, by taxing bauxite exports higher and by borrowing if necessary, repaying the loan out of the profits of the smelter. We can find the market by negotiating in North and South America, Europe and Asia – there should be many who would be willing to buy our aluminium.

At the same time, we set our engineers to find ways and means of using aluminium locally – in houses, schools, bridges, to start an automobile industry, to make pi lines, pots and pans, beds, furnitu Let us make use of what we hav owning what is rightfully ours an using it for our own betterment. Let dignity and economic development be married and let the offspring be a just society.

IMMORAL WHITE RACIST CANADIAN POLICE BEAT, TERRORISE INSULT OUR BLACK BROTHERS AND SISTERS

"

The riot squad, with their advanced weaponry, approached the door of the computer centre. To their disappointment no resistance was given. The students, led by Rosie Douglas, emerged with their hands clasped above their heads. A revolver was pressed against Rosie's forehead and the students were escorted to neighbouring classrooms. Several windows were broken, and the temperature of the room was lowered to about 25 degrees. Many of the students had only sweaters on, and some of these were removed. One police inspector came in and exclaimed, "It is not cold enough in here." A female student had her blanket taken from her, soaked in cold water, and given back to her. "Here negress," he shouted to the shivering girl. Another black student was beaten, kicked, and dragged along the floor on his back. Eventually, while he lay on the ground, the police officer spat in his face, saying "Bloody nigger, who does he think he is anyway."

"This display of racism is unbelievable of Canada, that prides itself as being superior in race relations to the United States. "Negress slut, why don't you go back to where you came from" was typical of the atrocities hurled at our sisters. Another student suffered concussion after his beating, and had to be given medical attention. But one of the most blatant acts of racism was seen when one of the police officers drew a picture of a naked woman on the blackboard, clearly displaying the pubic area, and said, (pointing to the diagram) "Negress slut, do you like to do that – why do you screw so much?" It was interesting to note that these were not just young, eager cops but grown men, some in their late thirties. The students were told to put their hands on the wall for three hours, before they were officially arrested, and were beaten savagely whenever their weak frozen hands fell below the level of their heads."

"Canada can no longer deny the racist nature of their society, and no longer can they criticize other countries for their racism. Because, at least in the eyes of the black students involved in the case, it is very clear that racism goes hand in hand with whiteness."

ABENG

EDITORIAL COMMITTEE

george beckford
robert hill
horace levy
rupert lewis

Vol. 1 No. 6 March 8, 1969

THE TIMES ARE CHANGING

What we are today is the result of what has happened in the past. What we will be tomorrow depends on what we do today. It is what we do that counts. Time has never and will never change anything.

Constitutional independence is not changing and can never change the system - the oppressive social and economic order. That order has kept us a dependent and suffering people. We are in fact not even people as of now. People think for themselves, do things with the resources they have, and master their environment in the process.

The system we have inherited forces us to depend on others for everything – for goods and services (like flour and shipping); for our values (look how we despise blackness); for our view of the world ("we too small," "we can't do without foreign investment" and this kind of foolishness). The system forces us into nothingness.

We feel that the maiority of people in this country are not content with this state of nothingness. Together this majority can change the system. But this requires a different concept of how change comes about. To change the system each person must do something on his own to get others to work together for change;

We can change the system only by doing. Not by doing what somebody wants us to do or doing because a group of men have "solutions." That is the traditional view of "change." It has produced nothingness. It is what each man wants to do and will do that counts. And that is the direction for real change.

That is what Abeng is about.

WHAT YOU MUST DO

If the Abeng sounds up to now have reached you, find others in your area who feel the same way and organise your own group. The group can begin working by sending news reports and taking charge of distributing the paper in your area. Half our problem is that the system has never given us a chance to organize our own lives. So that is where we must begin - organization for work. To work for ourselves; not for anybody else, as usual. This way, we build up opportunities and confidence to take complete charge of this society and run it ourselves for our own benefit.

ABENG ASSEMBLIES

Abeng assemblies are being organised as from next week on a monthly basis. On every such occasion, we will start to reason together. But brothers and sisters everywhere can start now. Those of us producing the paper can only go to these assemblies to help discussion, not to lecture and tell people what to do.

And so the work for real change begins. The newspaper and the assemblies will provide the means for communication for organization, for working for ourselves. Understanding and confidence will come. Then Jamaicans will be able to take charge - of our country and its resources and our lives. That is the task we have set ourselves. Abeng supporters must do their part now.

As Garvey said long ago:

"Other peoples think for us and we work, for them. We are exploited. This must cease

Let us pause and assimilate this. Let us think for ourselves and work for ourselves. In no other way can we be self-respecting and respected."

Marcus Garvey

FINDING A PLACE

"Billions of human beings have come on the march from the cradle to the grave, but very few have found a place to leave behind as a permanent structure. Among the few who have found a place we call their names every day because there are no other names to call. . . .There is nothing like chance; there is nothing like luck in moulding one's life, in moulding one's character for service to the community, for service to the race, to the nation, for service to humanity.. There is no luck. There is but man's personality, and man's character to rise or fall, to be king or peasant, to be master or slave, to be hero or coward. . . .It is character, it is man's will, it is man's determination; and you the common people must be educated out of the idea that your place in life must come by chance or by luck. It must come by your own determination, by your own will.

"And so the UNIA desires to inspire the black people of the world to forget the idea of luck and chance and play the part of men in taking your place in the great province of the universe. Your place is what you make it; your structure is what you will build. Make your place and build your structure—a structure that will last, that will be permanent, as other men have build.

MAN'S AMBITION UNLIMITED

"I challenge any man (since God Almighty gave knowledge equally) to have a greater vision of the future than I would select of myself. I realize there is no limit in life placed upon man; but as I have said before, the limit of playing to be God. All that God ever created in the world was man – not kings and princes, not presidents, not ambassadors, and generals and statesmen. . . .And since creation, man who is intelligent, man who is conscious of himself has organised the world to suit himself with principalities and powers; and you who have come into the world at a later stage have naturally accepted the knowledge that exists. You have the same right to do the same as others did; and therefore Marcus Garvey challenges any man in the world to make him a slave. To hell with any man who thinks he has divine right and power to reduce me to a slave; I say to hell with him – to the remotest part of hell with him, whomsoever he happens to be.

"There is no power in the universe but the power of God and the power of man where God does not interfere. Man has absolute power whether white or black and as white men have set up power, as yellow men have set up their Empires and Creation, by the Gods that be, black men in the Twentieth Century shall set up their Creation; and to hell with the man who says that it can't be done. There is no chance; there is no luck. It is character, it is will; it is man's disposition to do.

THE HOUR HAS COME

"And so intelligently and culturally we call upon the 400 million black men, women and children in the world to realize that the hour for Africa has come, and the hour for Princes to come out of Egypt has come. The hour for Ethiopia to stretch forth her hands unto God has come, and you need make no apology to any man on earth. . . .

Sunday, April 21, 1929 –
Speech given at Edelweis Park.

BLOW THE HORN TELL THE PEOPLE

BUSTA BARRACKS

Dear Abeng.

I marvel at the irony of a statement made by Prime Minister Shearer recently in naming some barracks after Bustamante. He said that Sir Alexander had achieved all he set out to do! In saying so Mr. Shearer has insulted the man he probably meant to compliment, besides showing himself blatantly ignorant of the facts surrounding Bustamante's detention. I trust the ABENG will seek to enlighten the public on the matter.

If, Mr. Shearer and others were honouring Bustamante for the founding of the Bustamante Industrial Trade Union, based on the idea of St. William Grant and Father Coombs, it would have been understandable ,but even this achievement is now being undermined by the policies of his self-chosen successors.

One of Jamaica's biggest achievements is adult suffrage which according to the Prime Minister is synonymous with Black Power – thus the latter's irrelevancy. But Bustamante did not achieve adult suffrage: in fact at the time he scorned the idea. Adult suffrage was mainly the work of Norman Manley.

Now what are our other outstanding achievements, apart from our theoretical independence? To name a few: they are poverty, unemployment, ignorance, illiteracy, a lack of confidence in the bona fides of our system of justice and a lopsided economy. Still I hasten to add the feeling of frustration, disillusionment, and hopelessness which have only recently been given prominence.

Mr. Shearer's animation of Bustamante achieved honours is amazing No wonder he accepted the 'honour' of Privy Councillor. For in these days when the handing out of honours is nothing more than bribery, expediency or convenience, to make it sound honourable, the politician who at the end of his career has not received an accumulation of them cannot be a national hero?!

ABENG, keep the facts exposed and blowing. Some of them are going to hurt real bad, but we can hardly be hurt worse than we are now.

Yours,
FAITH YOUNG.

FRIENDSHIP

Dear Abeng,

Having read your weekly publication, I cannot hesitate to say how much ABENG has been a close friend and education. ABENG has been able to throw the long wanted light so many of our people were thirsty for - the truth - particularly we the people who are living in the country part. I sincerely hope that you will always be with us.

Yours etc.
O.K.C.
Castleton,
St. Mary,
1/3/69.

SUPPORTER

Albion P.A.,
Montego Bay,
21. 2. '69.

Sirs,

Some time ago the inauguration of the "ABENG" was broadcasted over R.J.R. After hearing the names of certain individuals involved, I was immediately attracted to it, because I suspected you'd be dealing mostly with issues that mattered to the sufferers in the land, who are mostly black. Quite luckily, I got hold of the Feb. 8th publication, which confirmed my suspicions.

'Great' is too simple an adjective to discribe the paper I read, and if all the papers printed in the future are up to the same standard it should blow daily in about two years.

The circulation of the ABENG is inevitable and I am ready as an individual to help with its distribution in this town and will send you information of existing conditions here, worthy of printing.

I come short, however, of sufficient information on the paper. Would you be pleased to have me advised immediately as to how one should identify one's self in the case of fund-raising, or seeking information as a reporter.

You have my full support in this wonderful effort and I am hoping to hear from you soon.

I am etc.
BLACK SUFFERER.

FALMOUTH POLICE

Hello Abeng,

On Monday Feb. 25th, the Falmouth Water Supply Scheme gets underway. Three youths of Falmouth went to the project to seek bread. After waiting for about two and a half hours, Councillor Simpson told us we must go to the Govt. Bureau and get registered. On Tuesday we went back to the project and we were told the same thing. We decided to go back to the Bureau only to be told, the people responsible have not get in touch with them as We decided to go to the office and standby in case they would want casual workers. Police approach us, told us we have no right to march.

We explained to him we were not marching. He told us he doesn't care, we must get off the street or they will have to shoot us down and who dead, dead, who live won't have any use. The protest placard read as follows: "We Want Work." "No Work For Falmouth Youths At Water Project." "Oppression on the Young Generation."

Abeng take note: Falmouth was the last place to be free from chains and whip but we are not free from victimization and poverty We are asking all our brothers and sisters to keep the struggle high. We may be week in wealth but we are strong in faith. One love.

THE SUFFERING
YOUTHS OF FALMOUTH.

JAMAICA UNIQUE

To The Editor,
Abeng.

Sir,

Please permit me space in your most valuable columns to express my profound appreciation to you and others, for your courage, to have pioneered what I would term, a new trend in modern journalism in Jamaica.

Jamaica holds a unique position in many fields. For one hundred and sixty years a most prized possession of the Spaniards. An equally important British possession. Headquarters of the buccaneers. Leading depot for black slaves. The birthplace of one of the greatest men of all times - Marcus Garvey, and today, a hot-bed of western

(Cont'd on P. 4)

THE RISE OF BLACK POWER IN THE WEST INDIES

by Walter Rodney

The West Indies have always been a part of white capitalist society. We have been the most oppressed section because we were a slave society and the legacy of slavery still rests heavily upon the West Indian black man. The road to black power here in the West Indies and everywhere else must begin with a revaluation of ourselves as blacks and with a redifinition of the world from our standpoint. I will briefly point to five highlights of our West Indian past.

RACISM UNDER SLAVERY

Slavery in the West Indies started as an economic concern rather than a racial one. But it rapidly became racist because all white labour was withdrawn from the fields, leaving black to be identified with slave labour and white to be linked with property and domination. Out of this situation where blacks had an inferior status in practice, there grew social and scientific theories relating to the supposed inherent inferiority of the black man, who was considered as having been created to bring water and hew wood for the white man. This theory then served to justify white exploitation of blacks all over Africa and Asia. The West Indies and the American South share the dubious distinction of being the breeding ground for world racialism. Naturally, our own society provided the highest expression of racialims. Even the blacks became convinced of their own inferiority, though fortunately we are capable of the most intense expressions when we recognise that we have been duped by the white men.

Black Power recognises both the reality of black oppression and self-negation as well as the potential for revolt.

EMANCIPATION

By the end of the 18th century, Britain had got most of what it wanted from black labour in the West Indies. Slavery and the slave trade had made Britain strong and now stood in the way of new developments, so it was time to abandon those systems. The Slave Trade and Slavery were thus ended; but Britain had to consider how to squeeze what little remained in the territories and how to maintain the local whites in power. They therefore decided to give the planters £20 million compensation and to guarantee their black labour supplies for the next six years through a system called apprenticeship. In that period, white society consolidated its position to ensure that slave relations should persist in our society.

The Rastafari bretheren have always insisted that the black people were given £20,000,000 at emancipation. In reality, by any normal standard of justice, we black people should have got the £20 million compensation money. We were the ones who had been abused and wronged, hunted in Africa and brutalised on the plantations. In Europe, when serfdom was abolished, the serfs usually inherited the land as compensation and by right. In the West Indies, the exploiters were compensated because they could no longer exploit us in the same way as before. White property was of greater value than black humanity. It still is. White property is of greater value than black humanity in the British West Indies today, especially in Jamaica.

IMPORTED LABOUR

Britain and the white West Indians had to maintain the plantation system in order to keep white supreme. When Africans started leaving the plantations to set up as independent peasants they threatened the plantation structure and therefore Indians and Chinese were imported. That was possible because white power controlled most of the world and could move non-white peoples around as they wished. It was the impact of British commercial, military and political policies that was destroying the life and culture of 19th century India and forcing people to flee to other parts of the world to earn bread. Look where Indians fled to - the West Indies! The West Indies is a place black people want to leave, not to come to.

Slavery ended in various islands of the West Indies between 1834 and 1838. Exactly one hundred years later the black people in the West Indies revolted against the hypocritical freedom of the society. The British were very surprised. They had long forgotten all about the blacks in the British West Indies so they sent a Royal Commission to find out what it was all about. The report of the conditions was so shocking that the British Government did not release it until after the war, because it wanted black colonials to fight the white man's battles. By the time the war ended it was clear in the West Indies and throughout Asia, and Africa that some confessions would have to be made to black peoples.

One must appreciate the pressure of white power on India which gave rise to migration to the West Indies. Indians were brought here solely in the interest of white society, at the expense of Africans already in the West Indies and often against their own best interests. For Indians perceived imported labour to be a form of slavery and it was eventually terminated through the pressure of Indian opinion in the homeland. The West Indies has made a unique contribution to the history of suffering in the world, and Indians have provided part of that contribution since they were first introduced there. This is another aspect of the historical situation which is still with us.

1865

In that year Britain found a way of perpetuating White Power in the West Indies after ruthlessly crushing the revolt of our black brothers led by Paul Bogle. The British Government took away the constitution of Jamaica and placed the island under the complete control of the Colonial Office, a manouevre that was racially motivated. The Jamaican legislature was then largely in the hands of the local whites with a mulatto minority, but if the gradual changes continued the mulattoes would have taken control - and the blacks were next in line.

When we look at the British Empire in the 19th century, we see a clear difference between white colonies and black colonies. In the white colonies like Canada and Australia the British were giving white white people their freedom and self-rule. In the black colonies of the West Indies, Africa and Asia the British were busy taking away the political freedom of the inhabitants. Actually, on the constitutional level, Britain had already displayed its racialism in the West Indies in the early 19th century when it refused to give mulattoes the power of Government in Trinidad, although they were the majority of free citizens. In 1865 in Jamaica it was not the first nor the last time on which Britain made it clear that its white "kith and kin" would be supported to hold dominion over blacks.

"The Government of Jamaica recognises Black Power"

In general, the problem as seen by white imperialists was to give enough power to certain groups in colonial society to keep the whole society from exploding and to maintain the essentials of the imperialist structure. In the British West Indies, they had to take into account the question of military strategy, because we lie under the belly of the world's imperialist giant the U.S.A. Besides, there was the new and vital mineral, bauxite, which had to be protected. The British solution was to pull out wherever possible and leave the imperial government in the hands of the U.S.A., while the local government was given to a white, brown and black petty-bourgeoisie who were culturally the creations of white capitalist society and who therefore support the white imperialist system because they gain personally and because they have been brainwashed into aiding the oppression of black people.

The present government knows that Jamaica is a black man's country. That is why Garvey has been made a national hero, for they are trying to deceive black people into thinking that the government is with them. The government of Jamaica recognises black power. It is afraid of the potential wrath of Jamaica's black and largely African population.

Black Power in the West Indies means three closely related things:

1) The break with imperialism which is historically white racist.

2) The assumption of power by the black masses in the islands.

3) The cultural reconstruction of of the society in the image of the blacks.

These are the areas with which we as black people must concern ourselves hereafter.

SUFFERER'S DIARY

ON WEDNESDAY, FEB. 26. . . .

a car with four drunken policemen from the Elletson Road police station terrorised the youth of Brown's Town, Eastern Kingston, most brutally. At about 2.30 p.m. a white Austin car came full speed up Bryden Street, slowed down at the corner of Bryden and Graham Streets then immediately the police opened gun-fire at a group of unemployed youth who frequent that corner. The youths had to jump fences and run for their lives. The police circled the area and met a young man who is a student of Kingston College going on his way They stopped their car, jumped out and started punching and kicking the youth with hate on their faces. The policemen were so drunk that they could hardly stand up. Often they had to be leaning on their car. They beat the youth and then released him and told him to stay off the streets.

Brown's Town, an area in central Kingston, which is the constituency of the leader of the Opposition, was once the stronghold of the dirty politicians. Youths from the area were rewarded with long prison sentences for acts they committed for the swines. But now the progressive youths of this area have taken over and the politicians no longer have any say here. Where there used to be political slogans on the wall you now see black power slogans.

The youth of this area know that this and other vicious attacks by the police is the work of the politicians who seeing the direction of the youth are afraid and have set the police on us. The politicians and their lackeys are trying to destroy the progressive youths of Brown's Town because the youth will not side with them in their deeds. We the youth of this area know that ABENG will expose these dirty attacks fearlessly because we know that ABENG is the Sufferers' own.

BLACK LOVE
A BROWNSTOWNIAN.

With the Compliments of

MARK RICKETTS

AFRICAN BATTLELINE

by Omo Ogun

Rhodesia: Concentration Camp

The latest repressive act of Ian Smith's illegal regime in Rhodesia is the sentencing to six years' imprisonment of the Rev. Ndabaningi Sithole, leader of the Zimbabwe African National Union. Sithole had already been held in prison without trial for about four years because of his desire to see his country ruled by a government which represents the black African majority, and called not Rhodesia, after the British capitalist Cecil Rhodes, but Zimbabwe, an ancient African name.

There are 220,000 whites in Zimbabwe and 4,200,000 blacks. The whites are there because in 1893 they stole the land from the blacks, and although Zimbabwe is a British colony Britain has allowed the white minority to have complete control of the country since 1923. They have used this control to make themselves rich by exploiting cheap black labour.

Most of the Africans live in the rural areas, but the Land Apportionment Act gives only 44 million acres to the blacks and 36 million to the whites. Thus there is less than ten acres for every African and nearly 150 for every white; moreover, the best land is in the white areas and much of the black land is useless. Africans may only live in certain rural areas and certain parts of the towns, in other words on the poor land and in the slums.

What about education? Smith boasts that 90 per cent of African children are in school. Maybe: a slave who can read and write is more efficient than one who is illiterate, in modern economic conditions. Ten times as much is spent on education for white children as for black, and the schools reserved for whites only are much better equipped and staffed than those for the black children.

The government is, of course, controlled by the white minority. They have 50 members of Parliament to represent them and the blacks, nearly seventeen times more numerous, have fifteen. In fact most black people eligible to vote refuse to do so, and only black men the whites regard a harmless get elected. In the rural areas the traditional chiefs, who are supposed to look after the interests of their people, are in fact Smith's "house slaves", helping their master exploit the poor people. Many of the chiefs have to have armed bodyguards, yet Smith claims that they are supported by the majority of their people!

African political parties are declared to be illegal, and all the nationalist leaders, like Sithole or Joshua Nkomo (leader of the Zimbabwe African Peoples Union) are in goal. The black police continually terrorise the people on behalf of their white masters. The Law and Order (Maintenance) Act, which has been condemned by the International Commission of Jurists, prevents the African nationalists even from peacefully resisting the white minority government. The penalty for a peaceful demonstration can be up to ten years in gaol.

In answer to all this oppression ZANU and ZAPU have taken to arms, and launched a guerrilla war against Smith's government. Next week we will look at the problems involved in this new stage of the battle being fought by black people in Zimbabwe.

BAUXITE OCTOPUS GRABBING MORE OF JAMAICA

The GLEANER caption above the announcement of Kaiser Corporation's intention to launch investments in fields other than bauxite read, "TO FURTHER ECONOMIC DEVELOPMENT – KAISER SETS UP NEW INVESTMENT CO".

But Kaiser is not doing Jamaica any favours. Investors invest for profit. Any side benefits that arise for the country are incidental. Moreover big companies like Kaiser invest where there are prospects of big profits. They expect, in the not-too-long run, to make back in profits more than they invested originally. The kinds of investments Kaiser is contemplating, are well within local capabilities to undertake. They hold no hidden benefits by way of introduction of new skills.

A second point is that Kaiser is an American company – a foreign company. Their investment in Jamaica implies foreign ownership of another piece of Jamaica. It means another piece of Jamaica that is governed by decisions made abroad where the firm has its headquarters; not in Jamaica, and not necessarily in Jamaica's interest. This is a general evil associated with foreign investments.

The press announcement states in part

> "Industries with underdeveloped export potential or industries where imports could be reduced through economical domestic production will be prime areas for consideration by the new... company."

Further on, agriculture and food processing are mentioned high up on the list of potential fields for investment.

The point to be noted is that there are profitable investment opportunities in agriculture after all! Of course, in true colonial fashion, we would never believe such investments desireable unless someone from overseas says that they are. Thus the Sugar Manufacturers Association, the Mordecai Commission and a certain newspaper columnist have said all along that sugar is our only hope in agriculture. Bet your sweet life Kaiser won't plant one stalk of sugar-cane.

A Jamaican Government must plan and direct the kind of agricultural development programme that is aimed at servicing local needs. While we have been busy feeding foreigners, we have barely kept ourselves fed. "Horse a starve while corn a go to waste." Time to take charge and undertake our own development – in our own interests.

JOSHUA AND PHAROAH UNITE

Last week the PNP again proved that it has nothing new to offer. Sunday's "dramatic and revealing statement", the "matter of life and death", was a call for yet another waste-of-time Commission.

Over and over these Commissions on which slave-owners, officials or their friends sat, tried to subdue mass protest by raising people's hopes that they would set everything right. But from Moyne to Maffesanti we learn that *Commissions of and for the big men of this country can never get rid of the Pharoah-rule which put the Commission there in the first place and which is one root of our trouble.*

In addition the trouble with Manley's Commission is that if it ever got accepted, it might prepare a new wave of "non-partisan" police oppression. Otherwise why does Manley want to enquire into the "state of preparedness of the Police force"?

No doubt we are seeing the usual both sides tactics – the well-off, worried by Manley's civil disobedience speech are now reassured by the Crime Commission statement. But if sufferers are to take Manley seriously, let his Commission investigate police crimes of violence against the people. But that would be disloyal opposition, and the PNP is loyal opposition.

POLICE UP ATTACKS ON TRENCH TOWN YOUTH

Six youths were walking to Eight Street down west last Saturday, when they were taken into custody by the Denham Town police. At the station five of them were detained and one charged for ganja.

Some of the youths were secondary school students. The police asked them, "What boys like you doing down here?" Four of them were detained for 45 minutes then released. Neville Howell was held from 1.30 that Saturday afternoon until 8 o'clock in the night. Neville, who has been acquitted of 12 charges made against him was not charged this time.

(See last week ABENG'S "Police Victimize Youth" for full account of Neville Howell's history of Police persecution.)

BLOW THE HORN

(Cont'd from P. 2)

deceit and treachery against the black man.

It is under such circumstances your arrival on the scene is most timely. The division of the black man by political parties and other organisations, is but a subtle move to keep him enslaved mentally and to retain white supremecy.

It is to the task of freeing black humanity, and to restore it to a position of dignity, that the great Marçus lived and fought. It is for those of us who come after, our duty to see the struggle through and final victory won.

I am pleased at the many Garvey quotations in your journal I intend to send you a copy of African Fundamentalism. I would be grateful if you could publish each week a paragraph of so inspiring a document.

Yours truly,

Cyril Stewart.
9 Oakwood Ave.,
Maverly P A.
27. 2. 1969.

PRINCE BUSTER
Jamaica's No. 1 Radio & TV Personality
RECORD SHACK
127 ORANGE STREET
KINGSTON, JAMAICA W. I.

★ HIT RECORDS
★ ENTERTAINERS
★ RECORDINGS
★ STAGE SHOWS

Phone 26272

Latest in Fashions
CARBY'S
and
FAN FAIR STORES

1 Slipe Road,
Torrington Bridge,
Kingston 5.

Telephone 24738.

TAKE PHOSPHO-PEP TONIC WINE
FOR VIM, VIGOUR, AND VITALITY

Manufactured By
BENNETT'S NATIONAL LABORATORY LTD.

253, SPANISH TOWN RD., KGN 13
Phone 36749

GET IT FOR LESS
THE BROOKLYN STORES
19 & 10b SLIPE ROAD
Textiles, Ready-to-Wear, Knitwear and Footwear

Tel. 27278 Prop. S.O. GUNTLEY

ABENG
National Weekly

ASSEMBLIES OF THE PEOPLE

MAY PEN, THURS. MARCH 13
7.30 P.M. "WHAT FUTURE HAS LOCAL GOVT.?"

FALMOUTH, THURS. MARCH 13
7.30 P.M. "TOURISM OR HOUSE-SLAVERY?"

MUHAMMAD'S MOSQUE OF ISLAM
MEETINGS:
Sundays at 2.00 p.m.
WEDNESDAYS & FRIDAYS 8 - 00 p.m.
54 WILDMAN ST. KINGSTON
Upper Floor Near Beeston St.

4 Collins Green Ave., Kingston 5

Please enter me for a subscription to ABENG NATIONAL WEEKLY beginning with Vol. 1 No.... I wish to subscribe for [ ] one year (25/-) [ ] two years (45/-) [ ] Special student rate: (20/-) for one year.

Name.....
(Please Print)

Street.....

City.....Country.....

HELP US TO KEEP BLOWING. THANKS!

Published by Abeng Publishing Co. Ltd., 4 Collins G... bert A. Hill, Secretary, residing at 11 Calcroft Ave., Kingston 8, Printed by [illegible], 6 East St., Kingston, 7th March, 1969